

It seems to many of us that a wonderful thing
 has happened: reserves of human material
 have been ~~found~~ ^{called} to the front; people are more than
 we took them for; there is always a man
 ready to give his life for you or me; everyone is
 generous, ~~most people as far as~~ ^{all} ~~the~~ ^{concerns} ~~the~~ ^{as his}
 four cardinal virtues seem to flourish on earth
 enriched by the blood of men. ^{All} This concerns us as
 schoolmasters (among the keen include schoolmasters)
 not only because it is perhaps our fault if
 the ~~most~~ ^{one} virtue is less evident than the other three
 but chiefly because we shall come before our
 scholars in the new year with the sense that they
 are ~~not just~~ ^{more than} ~~that we~~ ^{need to know & then} ~~best~~ ^{we} ~~shall~~ ^{we}
 look upon them not only with the respect
 expressed in the old tag, but with respect for
 the enormous wealth of human material ^{called} ~~to~~
 at its challenge in each of them.
 Then will follow the inquiry, Is what we
 are facing good enough? and the further
 inquiry, What can we do to meet the demands
 of this great occasion? Rightly we shall
 perceive that a few problems are perplexing
 us all, some may be such that these problems
 vex the boys & girls, unconsciously as they
 seem. Is it too right? here is a question
 that we can give with good courage, I give
 a reason for the fact that is in us. Never

that nation wage a war more purely for
 righteousness sake; "But, is any other
 right?" ^{At once} ~~But~~ we are in deep waters. We may
 not have the courage to say with Wordsworth,
 "Yes, Courage is thy daughter,"
 but we may say that the Prince of Peace himself
 announced ^{that he} came not to send peace, but
 a sword; and so it has been, a sword, spiritual
 or material, has ^{covered} ~~us~~ ^{us} ^{way for} every advance
 of the Kingdom of God. "Yes; I know, men's
 misdeeds & things, but killing people's
 differently; say, our young interlocutor, we
 are forced and we are faced with the awful
Anti-theism. Courage, heaps of the slain
 six foot high, & Christianity: we must have
 the courage of our convictions to bottom this
 gnawing of thought, & we shall come out
^{on the other side}
 & with the triumphant certainly that flesh
 does not matter, it is the spirit that liveth,
 & all that ^{men} ~~men~~ were they that are - have
 souls & ^{been} ~~been~~ ^{even} ~~even~~ ^{they} ~~they~~ ^{they} ~~they~~
 been living on a lower level than they
 might have kept, why perhaps this
 last splendid act of dying all for love
 and life & joy, instead of being

If Lopez, we can at any rate prove our way,
 but if we have succeeded in getting into
 the confidence of our young persons (if any
 are from eight upwards) we shall be bombarded
 with a further string of questions. For
 children at any rate are very much aware
 that they are standing at the source of great
 issues, & they want to know badly not
 what I think, perhaps we are not allowed
 to tell them that, but what principles should
 guide their thoughts. We shall probably
 be asked next, - "Then are we, the Allies,
 policy well might about the war, & the other
 fellows all wrong?"

Again we make our feeble attempt to
 justify the ways of God to men: we may
 say that history whether in or out of the Bible
 seems to show that God occasionally uses
 peoples as instruments for each others
 chastisement, that whom he loveth he
 chasteneth, & the nation which has been given
 over to cowardly indolence or the pursuit
 of material prosperity say, after it has been

Therese is apt to say, I will arise
 & go to my Father, I will seek the
 things that belong to the mind, & the
 heart, the spirit, not the mere creaturely
 comforts of the flesh. Russia itself
 is a case in point; a hundred years
 ago, crushed by the Napoleonic wars, she
 was sunk in the slough of Despond, but her
 teachers were not hid ^{out of her sight} ~~from~~ her; by Reviews
 of history, poetry, philosophy, ethics, she was
^{drawn} ~~drawn~~ to a new singular life, entered
 upon that age of Kultur, ~~long since passed~~
~~over~~ upon whose plain she still plodded
 herself like the impoverished descendant
 of a great house.

"But, say, don't we go in just as much
 for getting on & doing ourselves well as any
^{other} fellows did?" Ah, indeed, because of
 our civil cupping; if we, who didn't provoke
 the war but went into it, ^{unwillingly} from notions
 of duty & good faith, may regard the war as
 the Act of God, ^{yet} we shall understand that
 because we have offended in like manner we

also suffer in like manner, even
 though our call to arms is a promotion,
 & we must see to it that we do learn
 the lessons of the war & come out of
 it seeking the higher things of the
 intellectual & spiritual life. Rather than
 the material ~~advancement~~ ^{advancement} which we have been
 calling 'progress'. We are rather like a
 school prefect who has been implicated
 in a ^{'row'} ~~riot~~; his business is to chastise
 but he also is chastigated. ~~He should be~~
~~well to overhaul our private collections & destroy~~
~~wherever we get short.~~ The war has awakened the
 soul of the nation & jolted to most of us
 high ideals, but peace also has its ideals &
 vocations & we must be on the look out
 for these ^{for whom other men have died} ~~living~~ people, who ~~have been~~ ^{are} redeemed
 by the lives of their fellows. We shall probably
 find that commercial greed clouds our
 national honour, & that we spend by an extravagance
 which is intolerable to other people; who know
 but after this experience our schoolmaster's
 may instruct us in that humility which is the
 proper manner of the Christian ^{Christian} ~~religion~~, a

for crime, whether the jealous lover who
choke his rival or the nation that makes
aggressive war.

As many not-late nations into our heads
because we chose. Because other people
have adopted them. Further many we 'follow
our lights'; we know how the prophets of old
condemned the sinners who did that which
we right in their own eyes. This policy
is the claim of the moral anarchist, to
do that which he thinks right.
Probably not one feels to do what is right
in his own eyes because the moral
action of our vaunted 'reason' is to
forbid any action, right or wrong,
which we choose to accept, and ^{all} action
which is the outcome of that action. Every German
can prove that he does well to be angry with
England, that he has as much ^{title} right to our
belongings as we have; his arguments are logical
that we ~~are~~ half inclined to agree with
him until we recollect that logical proof is
not moral justification, & that ^{one} ~~he~~ should have
begun by saying to himself 'I must not love'.
That clears the ground, all the talk about
right to a place in the sun, a mission to
educate & elevate the world, a mission to

for children

of telling the history of the war in "Gallant Deeds" has chance on an extremely right thing to do. What we should have produced a breed of heroes, whose 'gallant deeds' are unsurpassed if not unequalled in the whole of our proud annals, is not a negligible fact. Children should have their fill of the glory & beauty of it; all trust them to point the moral, even boys & girls too) with a realization that it is a great thing to be living in great times, that it would be indeed a shameful thing to be either ignorant or unready for any heroic part that may come their way. But all this infallible ~~doctrine~~ ^{teaching} of patriotism & heroism comes incidentally; we are made so; & when we fail it is because in our school days ^{or after} we have been taught to bow down to ~~Amiens~~ ^{Amiens} gods. We need not try to inflate young people with notions of the greatness of England; our business will be rather to ^{instill the sense of} ~~replace~~ ^{high} valuation talk with clear concepts of duty & the ideal of service.

I have ventured, as perhaps the day for among us acting teachers, to suggest a few of the principles which should perhaps guide us at this critical

time; other teachers will no doubt amply
 and correct. ^{As} my apology is the found
 of word sweet his happy lines;—
 my pen

I am, Sir
 Your student
 Chatterton

Amthurst

Women must weep

by Charlotte M. Mason

Never were we more aware of the "leaves in the wind"
than during these days of the war. Our sorrow is
not always a necessarily selfish; Mrs. Jones who,
wintered in Germany in September last year, saw
train load after train load (every half hour) of
splendid young Germans, hurrying to the front to
be hurled as a battering-ram against invulnerable
fortresses felt the rifle fire almost as much as if
there had been our own men going to the front in
our own cause. We seldom see the grave faces
of a group in Khaki without being aware of the
opening of a Serengeti Vista, & if one of the
men be disabled -?

Perhaps no one has escaped the writing
of these notes of condolence, had to write because we cannot
say what we feel & words are futile. We are indeed
under a heavy cloud; most people have "someone at
the front"; yet those who are very near & dear are

We are more than we seemed; the Spirit
is greater than the flesh, & we begin
to comprehend that, from the Grove point
of view, the War with all its horrors ^{may not be}
not too great a price to pay for the liberation
of the spiritual forces in man, tied
& bound as they have been by the chains
of luxurious custom & materialistic thought.

We are prepared to wish each other
to take to ourselves "a happy Christmas,"
feeling that we in our small way are
bearing the cross of Christ ~~and~~ walking
in His fellowship; also, that, as little
children, we are being led from hour
to hour; that we are hardly aware of personal
claims & desires & only want "to do our
bit." ^{But} ~~that~~ that, our men at the front
are better off than the women they had left
behind; notwithstanding the constant
peril of death, ^{they live now} they have
satisfaction of knowing what to do; they are relieved
of the distressful effort of decision; theirs but

to do as this with a single mind.

Women must weep it is true; but
there are alleviations; it is not a comfort
to know that many mothers, sisters,
wives, are in life's care; but perhaps
it does lessen the poignancy of sorrow
is a little relieved by the ~~insolent~~ ^{unflinching}
outgoing of sympathy with those others;
it is good, too, to know that God is
dealing with the world; our ^{own} aggressive
individuality is in abeyance, ~~and~~
believe that our men fight or fall ^{under}
the leadership of ~~the~~ ^{the} Captain of our salvation.
We dare not picture to ourselves the
horrors of the war & perhaps we need not
dwell; there are ^{two} ~~two~~ ^{future} ~~all~~ ^{Chief} alleviations for our
distress, a lesser & a greater; the almost
miraculous perfection to which surgery
has been brought within the last few
^{decades} ~~years~~ is a comfortable reflection ^{for} those who
know that their dearest may be at any moment
exposed to frightful injury. ~~the~~ ^{the} ~~lesser~~ ^{the} ~~greater~~ ^{greater} is,
the lesser alleviation; the greater is,

a quite new realization of the Communion
 of Saints. The barriers that separate
 us from the spiritual world appear
 to have fallen suddenly like the
 walls of Jericho, and find that the
 life everlasting is immediate near,
 no way separated from the life that
 now is save by that screen of flesh
 which is, alas, so easily & instantly
 removed. We too enter into the spiritual
 life & are one with those we have
 lost. Too.

There is ^{the} comfort of sympathy received;
 that sincere & poignant fellow feeling of which
 we are so rarely capable ^{now} & goes out freely ~~now~~
 to the anxious & the bereaved. The comfort
 of service ranks high in the scale of our
 alleviations, & there are few women who have
 not discerned some mode of service; we are
 all "marvelously rapid in the race" whose goal
 is, to be of use. We are in a world living
 in the thickest air of high places; breathing
 is difficult, no doubt, but how stimulating
 is the atmosphere, how ^{inspiring} ~~inspiring~~ the ^{world} ~~world~~.

There is no proposed allocation which I have
 not yet touched upon, but to say a few words
 & incident words about which is the object of
 this paper. Expect of the end, supports the
 22 pounds. consolation afforded by prayer,
 "When I am in trouble I will call upon God
 & when my heart is vexed within me I
 will complain" is the way of every one, & I
 have no need thing to say about the incessant
 applications to "the God who heareth prayer" and
 rise up day and night in strong accord.
 from those who have given pledges to their
 Country & from those who have nothing to give
 but their prayers; perhaps it is that their
 prayers fall again upon the Lord in that
 strange peace of God which is able to keep
 our hearts even in seasons of war & conflict.

But we are sometimes a little
 troubled with the feeling that we know
 not what to pray for as we ought; that
 perhaps we are selfish in praying so
 much for our own, or insincere in offering

Supplications for others when all our love & only
 duty is for those who belong to us. Then we ask,
 Is it right to pray for victory? Is it right to
 pray for the dead? Not even our closet with
 closed doors (that closet we keep in our
 hearts) is ~~uninterrupted~~ ^{excluded} from perplexity & distress.

I venture to think that the Lord's Prayer
 reveals its sovereign wisdom in times of
 perplexity & distress. ^{as now it has occurred} We pray ~~in the~~ ^{in the} ~~Lord's~~ ^{Lord's} ~~Prayer~~ ^{Prayer}
 there is no question as to whether our approach to
 God is rightly ordered; or whether we pray
 for those things we ought to pray for; & the sense
 that we are doing the appointed thing gives
 us a right of entry ^{to the Divine business chamber} as it were; then, how
 wonderfully & surprisingly the Prayer orders
 our desires, gives us a sense of
 proportion, teaches us to put the first
 things foremost in a way we should
 think insincere if the ordering of the
 petitions were our own, but which is the
^{one} means of allaying ~~the~~ ^{our} restless
 hurrying to & fro of our thoughts & desires.

his experience, in the words of Luther's first sermon,
 "Long, what a change within us one short hour
 spent in Thy presence can prevail to make!"
 Long ago Theodore Denison Maurice
 pointed out that the first word of the Prayer
 is the most difficult - the most ^{essential} ~~necessary~~
 one we can pray "Ours" comprehensively
 + with "faith, affectionate & free, we are
 wafted into the heavenly courts where prayer
 becomes nation speech, ~~that~~ as though
 that the answer to our prayer travels towards
 us from the moment the words are
 conceived in our hearts.

If the comprehensiveness of "ours" gives
 ease to hearts distressed & overburdened
 by all the woes of all the world and can
 we say of the outpouring of trust & tenderness,
 of ^{the most intimate} reverence & confidence, of a child's
 rights + a child's assurance that
 comes with the invocation "Father"? Comforted
 + enlarged by the two thoughts of universal
 Brotherhood & universal Fatherhood, we are

able to escape from the bonds of a
Self that circumscribes us so that we feel that
as long as dutiful children, our first
concern is for the things that belong to our
Father's honors, for indeed His glory
includes our happiness; & our next
concern is for the well-being of a brotherhood
for that includes our own - that of all
whom we love. Having prayed these two words
only our souls are in quiet resting places
& we are at leisure to spread abroad
our affections & to send forth ^{aspirations} desires ^{heavenward}

Probably the praying of the Lord's Prayer
should be a leisurely affair to which we
should give our first waking hour; it can
hardly be accomplished in less, it is
only as we unfold our desires at length
in our 'closet' that we are able to lay
them up in a rapid summary ^{when we repeat the same prayer} during
the Church services.

"Our Father, we pray," regard, we beseech Thee,
with Thy fatherly tenderness loving kindness

our men, our soldiers & sailors; — and
 we let our imagination flounce for a
 moment over trench, ^{field,} & camp, "hospital",
 sea land, east & west: "on those in command,"
 especially — ~~on~~ on the men of
 our allies, especially — ~~on~~ on the enemy (?)
 on doctors nurses & chaplains serving
 with the forces: ~~on~~ on the families &
 friends of our men: ~~on~~ on the working
 men at home: ~~on~~ on the King & his council
 & on those of our allies: ~~on~~ on our own
 families & households, especially — ~~on~~
 on our parents & fellow-workers: ~~on~~ on all
 who are suffering & sorrowing, especially —
 & so on, until we have taken into the range
 of our prayers all who ^{are not forgotten} ~~are not forgotten~~ ^{concern}
 us at the present time, remembering
 that it is for all of these that we are
 about to pray the Lord's Prayer, that
 each separate petition begins with "Our"

Father,

"Which art in heaven." Grant that we (all)
may in heart & mind thither ascend
& with thee continually dwell?

And now we come to the first petition, &
that implies that we have thought, & have
beholed ourselves into meekness; for
what is our natural first cry? Is it not for
relief or health, protection or prosperity,
or whatever we or ours are most urgently
in need of? The loving & dutiful child
asks for the things he longs for; it is
true, but his first thoughts are
only proofs of love; to be with his father
is his joy, no matter what he has
or doing or having. So we, as loving
children, pray, "Hallowed be Thy name."
The child's cry of, "Dearest, my God, to Thee,"
"That we ^(all of us) may love Thee with all our heart,
with all our soul, with all our mind, with

all our liberty; But we may worship
 Thee & call upon Thee & honour Thy
 holy Name & Thy word, & serve Thee truly &c.
 That God may be in all our thoughts,
 That our hearts & bodies may be sanctified
 So that we may be temples of the Holy Ghost.

When we pray "Thy Kingdom come"
 we are conscious of an uplift of heart,
 because we know by many signs that
 this is a time marked by the coming
 of the Kingdom; everyone is better
 than he used to be, more generous &
 more gentle; people do not think of
 themselves but of a great cause &
 of greater needs than theirs. "Ye
 men want God" is true of us at home
 as well as of the men at the front.
 We sincerely want to be bidden, ~~that~~ ^{we} may
 in the services enjoy the "So, the great
 'come's' to come; So this, the doeth it"
 which comes to our wonder, authority. We are

all proud of obedience & pray with good heart, 'O Lord, our Governor, how excellent is Thy name in all the earth! Thy Kingdom come, O God, Thy reign, O Christ, begin!'

Let us see the Christ of a King ^{in our} ~~midst~~ ^{midst}, & compel us to come in: Raise up Thy power & come amongst us with great might & conquer us, Thou, who makest wars to cease & art ^{wonderful} ~~mighty~~ amongst the kings of the earth, who dost repair the spirit of justice & peoples, show Thy might upon the kings & peoples engaged in this war, & turn their hearts towards

righteous peace. O Lord God of hosts, go forth with our hosts; remember, O Lord, that they are giving their lives for Thee, for us, in the cause of the helpless, & if it be Thy will, give the allies a great victory in the cause of peace; but, whatever ^{not} ~~defeat~~ bring our every thought into subjection to the obedience of Christ?

"Thy will be done!" We remember that the will of God is always good will, that his will is our

Sanctification, that 'Our wills are ours to
 make them ^{themselves} ~~themselves~~, we believe that if we
 could only know God's will we should do it;
 we ~~do~~ ^{perceive} how, what seems to us an awful
 misconception of God's will has brought
 desolation & misery upon the world; ^{perhaps}
 we ~~are~~ ^{may be} stiff-necked & rebellious
 & blind to the will of God, so we pray -

"Thy will, O God, be done! Thy will is expressed
 in Thy law of love, Lord, have mercy upon
 us & incline our hearts to keep Thy
 law! Lord, have mercy upon us &
 write Thy law in our hearts to
 keep it! Make us willing &
 obedient & able to go, our delight
 is to do Thy will; because we are so dull
 & ignorant, grant that we may both
 perceive & know those things which we
 ought to do & also may have grace &
 power cheerfully to perform the same,
 And, O God, be gracious to the suffering
 & the sorrowing & enable them, too, to embrace
 Thy will in love as I say with Christ I am content to die,
 yes, Thy law is written in my heart!"

to reach the eter felix, which appears to
affect us more directly, with quiet minds,
we are no longer in a state of restless
wifery about our own affairs or
those of our nearest & dearest. We perceive
that 'our daily bread' includes whatever
we need to satisfy soul & body, mind
& heart. But while we think the matter

over, certain sacred & familiar words
come to our recollection, & we pray:-

"Give us this day our daily bread;"

There is only one bread that can nourish
& sustain us; Thou has said, I am
the bread of life; Give us, all of us, our
portion of this bread today; send us
not away ^{empty} but we faint
by the way; Thou didst come that we
might have life & that we might have
it more abundantly; feed us with
food convenient for us; feed
our hearts with the Bread of Life that

we may love Thee & love one another,
nourish our minds that we may
understand, & think ^{divinely} ~~right~~; nourish
our souls that we may know ~~that~~ we
are made for Thee & have no rest until
we find Thee; grant us the bread of
our bodily life, especially, — and grant
to each of us the things that we need
most, especially, —

While we pray that our Father would
give us those things that we need & desire,
a sense of unworthiness comes upon
us; we know that we must be not
only sustained, but forgiven; that all
the bounty of our Father cannot avail
us while we are tied & bound ^{by} the
chains of our sins; ~~as~~ we remember our
Saviours, & pray, —

"Forgive us our trespasses," we have sinned
against Thee in thought and word & deed,

The remembrance of our sin's as precious
unto us, the burden of them is intolerable.
Send Thy Holy Spirit to convince us of sin,
because we forget & do not realize; Create
in us a clean heart, O God, & renew a
right spirit within us; Forgive us
our trespasses as we forgive them that
trespass against us, for how can we
exact our little debts when Thou dost
~~not forgive our great indebtedness~~
~~put away our trespasses against Thee~~
Give us such love that we cannot bear
to offend Thee, & such love for one
another that we cannot choose but
forgive those who injure or annoy us.

Only one petition remains, having
the freedom of the City of God, seeking
the will of God, sustained by the Bread
of Life, relieved from the hands of men
sin that we most easily ^{these we} ~~forget~~ on
year ^{temptations} ~~assets~~ ^{will it last?} ~~will it last?~~ ^{or will the old temptations assail us.}
with a great fault again be fixed between us.

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O our Father? As we pray,

"Lead us not into temptation but
deliver us from evil; Save us ^{all} from ~~all~~
those evil thoughts which may assault
& hurt the soul; save us from thoughts of
pride & vain glory, from envy hatred & malice
of jealousy & suspicion, from sudden
anger, hatred & cruelty, from all thoughts
of lust & uncleanness, from wicked
fury & murders thoughts ever of the
enemy. Let no occasion lead ~~down~~
man in the field or us at home to
forget Thy ~~of~~ fall into sin. Give
us a child's trust in his father's care,
& deliver us all from those evils &
calumnies which we most fear &
^{especially} save our men from disabling injuries."

We ask all with the confidence of
children ⁱⁿ a wise & loving Father, for we
know that Thine is the kingdom, the power

euphroasia

over the glory, for ever & ever, Amen. 11

Should we thus labour in prayer during our quiet working hours, - should a day of sweet serenity follow, perhaps we must be on our guard not to think that our personal happiness is the only answer to our prayer; according to our faith will it be done unto us, but we must believe that our public prayers will add appreciably to the impetus of the over-coming of the Kingdom of God. On the other hand, should our heart condemn us because our prayer has been cold & lifeless, God is greater than our heart & knoweth all things & may discern that in our unworthy prayer which calls down the answer we desire.

I have ventured to sketch out an amplification of the Lord's Prayer which may prove suggestive though of course

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enlargements of the several petitions²⁰
will be formulated according to the wishes
of the person who prays. I do not suggest
this particular effort in lieu of
any prayers that may now be in use,
there are times subjects for private &
^{public} supplication as well as the deeper
communion of the Eucharist - which may
not be replaced. But - this ^{might be} an
additional effort to which I should
like to invite the Members of the N. Y. W. C.
in order that we may help & labor
in the world-movement heavenward;
& also as offering our own, & the
greatest, alleviation to the anxious &
the sorrowful. "Women must weep," we
know, but praying takes the place of weeping
& prayer brings peace.